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*Fifth Step : Organization.*

1. Prepare now, in the light of all the work thus far accomplished, a condensed statement upon each of the following topics :\*

§ 1. **Ch. 16 : 1-13 :** David chosen as Saul's successor.

§ 2. **Ch. 16 : 14-23 :** David's introduction to the court.

§ 3. **Ch. 17 : 1-18 : 9 :** David's advancement, omitting (1) David's errand to the camp (17 : 12-31) ; (2) Saul's inquiry about David (17 : 55-58) ; (3) Jonathan's friendship for David (18 : 1-5) (see topic 2 above).

§ 4. **Ch. 18 : 10-19 : 24 :** Saul's growing jealousy of David, omitting (1) Saul's attempt on David's life (18 : 10, 11) ; (2) Saul's offer of his daughter Merab to David (18 : 17-19).

**Remarks :** (1) These omissions are suggested in order that the straightforward narrative may be appreciated. Let the student afterward consider each of the five omitted passages in its relations to the material already studied.

(2) Connect all these details in a manner which will embody the results of your previous study, under the theme, *The decline of Saul and the rise of David.*

*Sixth Step : Religious Teaching.*

Many helpful considerations are suggested by the *Story of David's Youth* ; (1) he, like Samuel, was set apart at an early age for a work of great significance not only to his own people and times, but to the world and the kingdom of God ; (2) he was selected by One who sees "not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (16 : 7) ; (3) he was, in his youth, "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," but more than all this, "the Lord was with him ;" (4) he encountered the Philistine giant "in the name of the Lord of hosts, the God of the armies of Israel ;" (5) God being with him, his power and influence grow rapidly ;—and in all this we see the hand of God preparing and directing one to whom untold millions should be indebted for spiritual quickening and uplifting.

## STUDY VI.—DAVID'S OUTLAW-LIFE ; 20 : 1-23 : 28.

**Remarks :** 1. Note that the Old Testament teaches, not by dogmatic statement, but rather through the *lives* which are presented. The teaching is *concrete*.

2. It may again be suggested that the true method for the study of biblical geography is to connect it with historical personages and historical movements.

*First Step : General Study.*

1. **First Reading :** Study (with note-book in hand) chapters 20 : 1-23 : 28, and write down as you go along the main points of the story ; e. g., (1) David and Jonathan ; (2) David's flight to Nob and Gath ; (3) David a wanderer in Moab and Judah ; (4) destruction of the priests of Nob ; (5) David and the Keilites ; (6) David's last meeting with Jonathan ; (7) David in the wilderness of Ziph.

2. **Second Reading :** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

\* These are taken from Kirkpatrick's *Samuel*.

3. **Résumé**: Take the points, one at a time, and in thought associate with each all the details of the narrative which connect themselves with it.

*Second Step : Word-study.*

1. **Ch. 20 : 1-10** : (1) *what have I done?* (v. 1), cf. the thought of Ps. 7; (2) *a step between me and death* (v. 3); (3) *the new moon* (v. 5), cf. Num. 28 : 11-15; Num. 10 : 20; Amos 8 : 5; 2 Kgs. 4 : 23; (4) *yearly sacrifice* (v. 6), was this a deception?
2. **Ch. 20 : 11-23** : (1) *the Lord do so*, etc., cf. 3 : 17; (2) verses 14, 15, do these imply a conviction on the part of Jonathan that David will succeed to the kingdom? (3) *the Lord is between thee and me* (v. 23), cf. Gen. 31 : 49, 53.
3. **Ch. 20 : 24-42** : (1) *he is not clean* (v. 26), Lev. 7 : 20, 21; 1 Sam. 16 : 5; (2) *son of a perverse, rebellious woman* (v. 30); (3) *fell on his face* (v. 41), cf. Gen. 33 : 3 and 42 : 6.
4. **Ch. 21 : 1-15** : (1) *Nob* (v. 1), where situated? (2) *king hath commanded* (v. 2), note the lie and its consequences; (3) *the shewbread* (v. 6), cf. Ex. 25 : 23-30, on this passage compare also Matt. 12 : 3, 4; Mark 2 : 25, 26; Luke 6 : 3-5; (4) *went to Achish* (v. 10); was David acting as traitor? (5) *changed his behavior* (v. 13), cf. Ps. 24.
5. **Ch. 22 : 1-9** : (1) *cave of Adullam* (v. 1); (2) *and everyone*, etc., (v. 2), classify the companions of David; (3) *the prophet Gad* (v. 5), why does he give this command? (4) *Saul was sitting* (v. 6), try to picture the scene in your mind; (5) *answered Doeg* (v. 9), cf. Ps. 52.
6. **Ch. 22 : 10-23** : (1) *inquired of the Lord* (v. 10), cf. 10 : 22; (2) *have I to-day begun?* (v. 15), what is implied? (3) *the guard* (v. 17), cf. 8 : 11; 2 Kings 10 : 25; (4) *Nob, the city of the priests*, (v. 19), was this in fulfillment of the prophecy in 2 : 31? (5) *Abiathar* (v. 20), the companion of David, 23 : 9; 30 : 7; 2 Sam. 22 : 1; cf. also his end, 1 Kgs. 2 : 26, 27.
7. **Ch. 23 : 1-28** : (1) *Keilah* (v. 1), cf. Josh. 15 : 44; (2) *the ephod* (v. 9), cf. 14 : 18; 30 : 7; (3) *deliver them up* (v. 12), cf. Judges 15 : 10-13; (4) *strengthened his hand* (v. 16); (5) *the Ziphites* (v. 19), cf. Ps. 54; (6) compare with this narrative that of ch. 26.

*Third Step : Topic-study.*

1. **David's Outlaw-life**: Gather material and consider (1) the occasion of this outlaw-life; (2) the character of his companions; (3) the various places of abode; (4) the occupation of this band of men; (5) their means of subsistence; (6) David's conduct from the point of view of a patriot.
2. **David and Jonathan**: Consider (1) the facts of this friendship; (2) the character of Jonathan as gathered from 14 : 6; 14 : 28-30; 14 : 43; (3) the religious views of Jonathan as seen in 20 : 8; 20 : 1-16; 20 : 22, 23; (4) the explanation of this wonderful friendship; (5) other remarkable friendships of similar character, disclosed in classical or later literature and history.
3. **David and Saul**: (1) From 17 : 26, 36, 45-47; 19 : 18-24; 19 : 9-15, formulate a statement concerning David and his religious views; (2) from 18 : 17; 19 : 18-24; 19 : 4-7; 24 : 16-22, formulate a statement concerning Saul and his religious views; (3) consider the following list of adjectives, and strike out those which you think are not applicable to Saul: fickle, narrow, unsympathetic, ungrateful, dishonest, cowardly, treacherous, passionate, vengeful, murderous, superstitious.
4. **Religious Condition of the Times**: Endeavor to gain some conception of the religious condition of the times (1) from the details of the topics just discussed and (2) from 16 : 1-6; 19 : 18-24; 19 : 13; 20 : 18, 24-29; 21 : 1-9; 22 : 6-19; 23 : 6 (cf. also 25 : 26-31; 30 : 26; 2 Sam. 1 : 12, 14).

*Fourth Step : Classification.*

Too much cannot be said in behalf of such work as has here been suggested. It will prove not only of immediate benefit, but also of great help in the later work of a more general character which is to be undertaken upon the books of Samuel as a whole. Follow the directions given in preceding "studies."

*Fifth Step : Organization.*

1. The material of this "study" cannot easily be organized, consisting, as it does, of a large number of disconnected stories. The following are perhaps the principal points :

- § 1. **Ch. 20 : 1-42** : David's return to Gibeah, and last effort to conciliate Saul ; this effort made through Jonathan ; the plan ; its outcome ; the parting.
- § 2. **Ch. 21 : 1-15** : David's flight, first to Nob (the shewbread and the sword) ; and then to Gath ; where he pretends to be insane.
- § 3. **Ch. 22 : 1-23** : David gathers a company and moves about from place to place ; Saul takes vengeance upon the priests of Nob, Abiathar alone escaping to David.
- § 4. **Ch. 23 : 1-28** : David and the Keilites ; last meeting with Jonathan ; in the wilderness of Ziph.

2. All this may appropriately be grouped under the head, *David's Outlaw-life* ; although these events do not complete this period of his life.

*Sixth Step : Religious Teaching.*

It is at first difficult to understand how one selected and appointed by God should become an *outlaw* ; but whatever may be the difficulties in the case, the experience was for him a most valuable one, and from this experience much may be learned. The more important lessons are, (1) the beauty and the sacredness of true friendship, as seen in the loving intercourse of David and Jonathan ; (2) the possibility of unselfishness even under circumstances the most peculiar,—a crown-prince voluntarily surrendering his kingdom, and covenanting that he himself shall be "next" ; (3) the proneness of even God's servants to resort to falsehood and deceit in emergencies ; (4) such conduct, however, not sanctioned by God, and attended often by the most fatal consequences (22 : 6-19) ; (5) the providential protection afforded by God to those whom he regards as his own.

## STUDY VII.—DAVID'S OUTLAW-LIFE (cont.) ; 23 : 29-27 : 12.

**Remarks :** 1. Try to get the scenes of the "study" before you in as vivid a form as possible. It is only when history is made to *live* that it makes an impression.

- 2. We must not forget that we are dealing with matter that is very old. If we compare the date of these events with those of the earliest events in Greek and Roman history, one begins to gain some idea of their relation to the world's history, so far as time is concerned.

*First Step : General Study.*

- 1. **First Reading :** Study (with note-book and pencil in hand) chapters 23 : 39-27 : 12, and write down, as you go along, the main points of the story ; e. g., (1) David spares Saul's life in the cave ; (2) the interview, David declaring his innocence, Saul confessing his injustice ; (3) Samuel dies ; (4) the story of David and Abigail ; (5) the Ziphites again betray David ; (6) David again spares Saul's life ; (7) his final expostulation with Saul ; (8) David becomes a vassal of the Philistines, living at Ziklag, and making incursions among the neighboring tribes.
- 2. **Second Reading :** Study again, (1) correcting or improving the work done, and (2) indicating in connection with each point the verses belonging to it.